Jainendra Siddhānta Kośa

Part 1 — English Translation

Batches 2–10 of 10

Source Lines 13,217 – 67,782

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Batch 2 of 10

Source Lines 13,217–19,217

First entry area: Anubhāga (cont.) — Anubhāga-bandha

□□□□□□ (cont.) | Anubhāga (continued) *(anubhāga)*

2. Anubhāga-bandha — Specific Descriptions

2.1 The general cause of anubhāga-bandha

The anubhāga (intensity of karmic fruition) and sthiti (duration of karma) both arise through the conditioning factor of kaṣāya (passions). [Dh. 12/4-2-8/sūtra 13/288; see also S.Si./8/3; Rā.Vā./8/2,10/567; Dh. 12/4-2-8-13; N.Ca.vṛ. 154; Go.K./mū./257/365; Dr.Saṃ./mū./33]

2.2 Causes of the lowest and highest anubhāga-bandha for auspicious and inauspicious karmic natures

The anubhāga-bandha of auspicious natures (śubha-prakṛtis) is at its maximum under pure (viśuddha) mental states, and its minimum under impure (saṃkliṣṭa) states. Conversely, the anubhāga of inauspicious natures (aśubha-prakṛtis) is maximal under tainted states and minimal under pure states. [Pañ.Saṃ./5/451–452]

The 42 praśasta (commendable) natures attain their highest anubhāga-bandha in a being with the greatest purity of thought. The 82 apraśasta (non-commendable) natures attain theirs in a mithyādṛṣṭi (wrong-view holder) of extreme impurity. [S.Si./8/21/368; Rā.Vā./5/21,1/581/14; Go.K./mū./163–164/166; Pañ.Saṃ./saṃ./4/273–274]

2.3 The four-grade anubhāga of auspicious and inauspicious natures

The anubhāga of auspicious natures is compared to sugar-cane juice, raw sugar (khaṇḍa), refined sugar (śarkarā), and nectar (amṛta) — each successively sweeter. The anubhāga of sin natures is compared to neem juice, cumin (jīraka), poison (viṣa), and deadly venom (hālāhala) — each progressively more bitter. [Pañ.Saṃ./prā./4/487; Pañ.Saṃ./4/316; Go.K./mū./184/216; Dr.Saṃ./ṭī./3/16]

2.4 Anubhāga-bandha is not possible without pradeśa (karmic particles)

From anubhāga-bandha, pradeśa-bandha and its causal yoga-sthāna are established, because anubhāga-bandha cannot occur without pradeśas. [Dh. 6/1,6-7,43/201/5]

2.5 However, a decrease in pradeśas does not entail a decrease in anubhāga

The dissolution of pradeśas produces a decrease in sthiti (duration), but not in anubhāga (intensity). The group of avibhāga-praticchhedas (indivisible units) constituting an anubhāga-sthāna does not increase through utkarṣaṇa (elevation), because elevation requires bandha (fresh binding). [Dh. 12/4,2,7,281/115/6; K.Pā./5/4-22/6572/336/1]

3. Descriptions of Ghāti (Destructive) and Aghāti (Non-Destructive) Anubhāga

3.1 Definitions of ghāti and aghāti prakṛtis

Karmas that obstruct the various aspects of jīva-guṇas (soul-qualities) such as kevala-jñāna, kevala-darśana, samyaktva, cāritra, and vīrya are called ghātī-karma (destructive karmas), because they are antagonistic to those qualities. [Dh. 7/2,1,15/62/6; Go.K./jī.pr./10/8; Pañ.Dh./u./668]

The remaining karmas (non-destructive karmas) are not called ghāti, because they do not possess the power to destroy the soul-qualities. [Dh. 7/2,1,15/62/7; Pañ.Dh./u./666]

3.2 Classification of prakṛtis as ghāti and aghāti

Karmic natures are of two types: ghātikā (destructive) and aghātikā (non-destructive). Among these, jñānāvaraṇa, darśanāvaraṇa, mohanīya, and antarāya are ghātikā. The remaining four (vedanīya, āyu, nāma, gotra) are aghātikā. [Rā.Vā./8/23,7/584/28; Dh. 5/2,1,15/62; Go.K./mū./7,6/7]

3.3 Why jīva-vipāki natures are not called ghāti

Question: Why are nāma-karma and vedanīya-karma (which mature in connection with the jīva) not considered ghātī? Answer: Because their function is to produce soul-modes such as saugandha, subhaga, etc. — which are external to the soul-nature — and it would be contradictory to classify them as destroyers of soul-qualities. Moreover, asātā-vedanīya is merely an auxiliary to the ghātī karmas and cannot perform its function independently. [Dh. 7/2,1,15/63/1]

3.4 Vedanīya is in a sense ghāti

Vedanīya-karma acts as ghāti in connection with the mohanīya-karma's varieties of rati (pleasure) etc. during their operation — thereby disturbing the soul. For this reason, it has been listed before mohanīya in the sequence of ghātī karmas. [Go.K./mū./16/12]

3.5 Antarāya is in a sense aghāti

Though antarāya is ghāti, it resembles aghāti in that it cannot singlehandedly destroy all soul-qualities. Its operation depends on the functions of nāma, gotra, and vedanīya. For this reason, it is mentioned last among the non-destructive group. [Go.K./mū./17/61; Dh. 1/1,1,1/42/4]

4. Description of sarvaghhāti (omnidestructive) and deśaghāti (partially destructive) anubhāga

4.1 Definition of sarvaghāti and deśaghāti

Sarvaghāti: The anubhāga whose essential nature is to completely obstruct the jīva-qualities bound to it. [K.Pā. 5/3/3/11]

Deśaghāti: The power-categories (spardhakas) that obstruct all aspects of a soul-quality are sarvaghāti-spardhakas. Those that obstruct only a particular portion are deśaghāti-spardhakas. [Dr.Saṃ.vṛ./in full]

4.2 Which prakṛtis are sarvaghāti and which are deśaghāti

Sarvaghāti (21 natures): Kevala-jñānāvaraṇa; darśanāvaraṇa-ṣaṭka (five sleeps + kevala-darśanāvaraṇa); 12 mohanīya natures (anantānubandhi-catuṣka, apratyākhyāna-catuṣka, pratyākhyāna-catuṣka, mithyātva, and samyag-mithyātva). [Pañ.Saṃ./prā./1/483; Rā.Vā./8/23,7/585/30; Go.K./mū./36–40/43; Pañ.Saṃ./saṃ./4/310–313]

Deśaghāti (26 natures): Remaining four jñānāvaraṇas; three darśanāvaraṇas (excluding kevala); five antarāyas; samyaktva-prakṛti; saṃjvalana-catuṣka; nine noka-ṣāyas. [ibid.]

4.3 Four-grade anubhāga in ghāti and deśaghāti prakṛtis

In ghātī karmas, the anubhāga-śakti (intensity-power) is described via four similes: latā (creeper), dāru (wood), asthi (bone), and śaila (rock). The lowermost spardhakas belong to deśaghāti, while the highest belong to sarvaghāti. Specifically, the bottom portion of the dāru-grade and below (including all latā-grade) are deśaghāti; the remaining dāru, asthi, and śaila grades are sarvaghāti. [Dh. 7/2,1,15/63/gā14; Go.K./mū./180/261]

[K.Ṣā./bhāṣāṭī./464/540/11 — detailed breakdown of spardhakas from lowest to highest]

4.4 Doubts and answers regarding sarvaghāti/deśaghāti classification

4.4.1 How are mati-jñānāvaraṇa etc. deśaghāti?

The four jñānāvaraṇas for mati, śruta, avadhi, and manaḥ-paryaya are deśaghāti because they obstruct only a portion of the corresponding knowledge-faculty. Kevala-jñānāvaraṇa is sarvaghāti because it covers the whole of kevala-jñāna. [Dh. 13/1,50,21/214/10 — detailed argument with question and answer]

4.4.2 Is Kevala-jñānāvaraṇa sarvaghāti or deśaghāti?

Answer: It is sarvaghāti. Though it completely covers kevala-jñāna, the jīva does not become extinct thereby — because the four partial jñānas (mati etc.) continue to function. Just as steam rises from ash-covered fire, so from kevala-jñāna covered by sarvaghāti karma, the four jñānas continue to arise without contradiction. [Dh. 13/1,5,02/1/214/10 — extended dialectic]

4.4.3 How is samyaktva-prakṛti deśaghāti?

Samyaktva-prakṛti obstructs only one aspect of samyag-darśana — namely, its stability (sthiratā) and desirelessness (niṣkāṃkṣitā) — without completely destroying it. Hence it is deśaghāti. [K.Pā.5/4-22/§161/130/1]

4.4.4 How is samyag-mithyātva-prakṛti sarvaghāti?

Samyag-mithyātva completely destroys all aspects of samyaktva. During its operation, not even a trace of right view remains, because samyag-mithyātva is a categorically distinct type (jātyantara) from mithyātva and samyaktva — being neither one nor the other, but a blend like curd-mixed-with-jaggery (dadhi-guḍa-vat). [K.Pā.5/4-22/6162/138/10; Dh. 1/1,7,4/168/6; Dh. 1/1,1,11/168/5]

4.4.5 How is mithyātva-prakṛti sarvaghāti?

It destroys all aspects of samyaktva. [K.Pā.5/4-22/6200/139/7]

4.4.6 How is pratyākhyānāvaraṇa-kaṣāya sarvaghāti?

It is sarvaghāti because it destroys the saṃyama-guṇa (restraint quality) that is its direct counterpart (pratipakṣa). It does not, however, destroy all forms of non-restraint (apratyākhyāna), because that is outside its domain of operation. [Dh. 4/1,0,7/202/5]

5. Rules and Descriptions Relating to Anubhāga-bandha

5.1 General rule on the relative gradation of anubhāga among prakṛtis

A karma with a greater range of objects (mahā-viṣaya) has a greater anubhāga; one with a lesser range has lesser. — In the kṣapaka-śreṇī (ladder of destruction),

the prakṛti whose deśaghāti-bandha occurs earlier has lesser anubhāga, while one that becomes deśaghāti later has greater anubhāga. [Dh. 12/4,2,7,64/646/4]

5.2 Tables of highest and lowest anubhāga-bandha for individual prakṛtis

[Tables presented in source — key entries below. Format: Prakṛti | Highest anubhāga [soul-type] | Lowest anubhāga [soul-type]]

Abbreviations used: ani° = first moment before bandha-vyucchitti in anivṛtti-karaṇa; apu° = same in apūrva-karaṇa; viśu° = being with extreme purity; mithyā° = mithyādṛṣṭi; sūkṣma-sā° = last moment of sūkṣma-sāmparāya; kṣapaka° = kṣapaka-śreṇī

□□□□□□ | Anumāna *(anumāna)*

Anumāna is a type of parokṣa-pramāṇa (indirect/inferential knowledge), accepted by Jain and non-Jain philosophers alike. It is of two types: svārtha (for one's own understanding) and parārtha (for informing others). Svārtha-anumāna is knowledge arising from a liṅga (mark/reason), as when from smoke one cognises fire. Parārtha-anumāna employs five members (avayavas): pratijñā (proposition), hetu (reason), udāharaṇa (example), upanaya (application), and nigamana (conclusion). The proper employment of these constitutes "nyāya."

1. Definitions and Divisions

1.1 General definition of anumāna

"Knowledge of the sādhya through the sādhana is anumāna." [Nyā.Vi./mū./2.1/1; P.Mu./3/14; Kā.A./mū./267; Nyā.Dī./3/317]

1.2 Two divisions of anumāna

Anumāna is twofold: svārtha and parārtha. [P.Mu./3/52–53; S.M./28/322/1; Nyā.Dī./3/323]

1.3 Three divisions of svārtha-anumāna

Svārtha-anumāna has three types: pūrvavat (inference from cause to effect), śeṣavat (inference from effect to cause), and sāmānyatodṛṣṭa (inference from general experience). [Nyā.Vā./1/20,15; Rā.Vā./1/20,15/78/11]

1.4 Definition of svārtha-anumāna

"The knowledge of the sādhya through the sādhana, arising without external instruction" is svārtha-anumāna. [P.Mu./3/54,14; S.M./28/322/2; Nyā.Dī./3/328/76]

1.5 Definition of parārtha-anumāna

"The knowledge of sādhya through sādhana that arises because of external verbal instruction" is parārtha-anumāna. [P.Mu./3/55–56; S.M./28/322/3; Nyā.Dī./3/328]

1.6 Anvaya and vyatireka liṅgaja-anumānas

Anvaya-anumāna: based on invariable concomitance (vyāpti) in positive instances. Vyatireka-anumāna: based on the absence of the vyāpaka when the vyāpya is absent. [S.M./16/216/6; Vaiśeṣika Sūtropaskāra 2/1/1]

1.7–1.9 The three types of svārtha-anumāna

Pūrvavat: Inferring an effect from a cause — e.g., inferring forthcoming rain from cloud formation. [Rā.Vā./1/20,14/78/13; Nyā.Sū./1-1/4/19/24]

Śeṣavat: Inferring a cause from an effect — e.g., inferring past rainfall from a swollen river. [Rā.Vā./1/20,15/78/14; Nyā.Sū./bhā./1-1/5/12/28]

Sāmānyatodṛṣṭa: Inferring from general observation — e.g., inferring the motion of the sun from its changing position. [Rā.Vā./1/20,14/78/14; Nyā.Sū./bhā./1-1/5/12/26]

2. General Observations on Anumāna

2.1: Inferential knowledge (anumāna-jñāna) is a form of śruta-jñāna. [Rā.Vā./1/20,15/78/16; K.Pā./pū./1/1-15/341/3]

2.2: In the Āgama, anumāna is not accorded the status of pramāṇa. [Dh. 6/1,1,6,6/151/1]

2.3: Anumāna-jñāna is parokṣa-pramāṇa according to general philosophical analysis.

2.4–2.5: From an effect (kārya) the cause (kāraṇa) can be inferred; from the gross the subtle can be inferred. However, jīva (soul) is not directly accessible to anumāna in the same way. [Ṣaṭ.Mī./mū./68/66; Pañ.Bh./u./312]

3. Avayavas (Members) of Anumāna

3.1: The five avayavas are: pratijñā, hetu, udāharaṇa, upanaya, and nigamana. [Nyā.Sū./mū./1-1/32]

3.2 Example of their use: "Sound is impermanent (pratijñā) because it is produced (hetu). Whatever is produced is impermanent, like a pot (anvaya-udāharaṇa). What is not impermanent is not produced, like the son of a barren woman (vyatireka). Sound is produced (upanaya). Therefore it is impermanent (nigamana)." [P.Mu./3/65]

3.3: In svārtha-anumāna only two avayavas are needed: pakṣa (subject) and hetu (reason). [Nyā.Dī./3/624–25/72]

3.4: In parārtha-anumāna, the remaining three avayavas (udāharaṇa, upanaya, nigamana) are only useful in vītarāga-kathā (discourse with a passionless being), not in vāda (debate). [P.Mu./3/37,44,46; Nyā.Dī./3/631,634,316/76,81,82]

□□□□□□ | **Anumati** *(anumati)*

Anumati means giving approval (anumati), or being pleased when something is done by another even without one's active participation. [Rā.Vā./6/8,6/514/11; S.Si./6/8/325; Cā.Sā./88/6]

2. Divisions of Anumati

Three types: pratiṣevā (partaking in something initiated by others), pratiśravaṇa (hearing and consenting), and saṃvāsa (dwelling in complicity). [Mū.Ā./414]

3–5. Pratiṣevā, Pratiśravaṇa, Saṃvāsa Anumati

Pratiṣevā: Eating food specifically prepared for oneself. [Mū.Ā./414]

Pratiśravaṇa: Hearing such words as "This food was prepared for you" and then partaking. [Mū.Ā./415]

Saṃvāsa: When a monk has a sense of "These householders are mine" regarding providers of food etc. — that is saṃvāsa. [Mū.Ā./415]

6. Anumati-tyāga-pratimā (Vow to Abstain from Approval)

One who gives no anumati to activities of ārambha (violence in livelihood), parigraha (possessiveness), or worldly affairs is considered a holder of the anumati-tyāga-pratimā. [R.K.Śrā./146; Kā.A./mū./388; Guṇabhadra-Śrā./182]

□□□□□□ | Anuyoga *(anuyoga)*

The Jain Āgama is traditionally divided into four Anuyogas (expositions), each addressing a specific aspect of Jain teaching: (1) Prathamānuyoga — narratives, biographies, and Purāṇas; (2) Karaṇānuyoga — karmic theory and cosmology; (3) Caraṇānuyoga — codes of conduct for householders and monks; (4) Dravyānuyoga — the nature of substance, soul, and reality. In addition, anuyoga-dvāra refers to the categorical framework (adhikāra) used for expounding any subject matter.

1. Division of the Āgama into Four Anuyogas

"The first anuyoga, in five thousand padas, describes the Purāṇas." [Dh. 2/1,1,3/1,1,2/4; H.Pu./10/71; Go.K./jī.pr./361–362/773/3; Dr.Saṃ./ṭī./42/181]

2. Definitions of the Four Anuyogas

Prathamānuyoga: That discourse which is employed for giving instruction to beings who are mithyādṛṣṭi, without previous training, or lacking in discretion. [R.K.Śrā./43; H.Pu./10/71; Go.K./jī.pr./361–362/773/3]

Caraṇānuyoga: The branch of Āgama expounding the codes of conduct (cāritra) for householders (śrāvakas) and monks (munis) — including texts like the Upāsakādhyayana and Ācārāṅga. [R.K.Śrā./45; Dr.Saṃ./ṭī./42/182/10]

Karaṇānuyoga: The branch expounding the structure of the cosmos, temporal cycles, and karmic theory — including texts like the Dhavalā and Trilokasāra. [R.K.Śrā./44; Dr.Saṃ./ṭī./42/182/10]

Dravyānuyoga: The branch expounding the nature of the six substances (ṣaḍ-dravya), their pure and impure forms — including texts like the Samayasāra, Pañcāstikāya, and Tattvārthasūtra. [R.K.Śrā./46; Dr.Saṃ./ṭī./42/182/11; Pañ.Kā./tā.vṛ./173/254/18]

3. Differences in Mode of Exposition

The Karaṇānuyoga expounds primarily through the vyavahāra-naya (practical standpoint), while the Dravyānuyoga employs the niścaya-naya (ultimate standpoint). [Mo.Mā.pr./8/7/404/6]

4–6. Purpose, Relative Priority, and Harmonisation of the Four Anuyogas

Each Anuyoga serves a different type of audience. Prathamānuyoga guides those with limited understanding; Karaṇānuyoga deepens insight into reality; Caraṇānuyoga directs conduct; Dravyānuyoga enables ultimate self-realisation. [Mo.Mā.pr./8/2–5/364–368]

The four are mutually supporting: "Dravya-sāra caraṇaṃ caraṇānusāri dravyam" — conduct follows from a right understanding of substance, and understanding of substance deepens through conduct. [Pr.Sā./tā.pr./200/k12–13]

2. Anuyoga-dvāra — Framework Categories

2.1 General definition of anuyoga-dvāra

"An anuyoga-dvāra is the categorical framework (adhikāra) by which the meaning of what is being expounded is made accessible." [K.Pā.3/3-22/67/3]

Synonyms: aniyoga, niyoga, bhāṣā, vibhāṣā, vārttika — all mean the same. [Dh. 1/1,1,8/100–101/153/8]

2.2 Four Major Anuyoga-dvāras: Upakrama, Nikṣepa, Anugama, Naya

"The four gateways to the city of Pravacanānuyoga are: upakrama (preliminary exposition), nikṣepa (categorisation), anugama (following), and naya (standpoint)." [S.M./28/306/22]

2.3 Six Anuyoga-dvāras: Nirdeśa etc.

"From six categories — nirdeśa (indication), svāmitva (ownership), sādhana (cause), adhikaraṇa (substrate), sthiti (duration), and vidhāna (mode) — all aspects of the seven tattvas can be known." [T.Sū./1/7; Dh. 1/1,1,1/18/34]

2.4 Eight Anuyoga-dvāras: Sat, Saṃkhyā, etc.

The eight: sat (existence), saṃkhyā (number), kṣetra (space/field), sparśana (contact), kāla (time), antara (interval), bhāva (nature), and alpabahutva (relative magnitude). [T.Sū./1/8; Dh. 1/1-1/sū.7/166]

3. Detailed Discussion of Anuyoga-dvāras

3.1: The reason sat (existence) is stated first is that sat is the source (yoni) of all other anuyoga-dvāras.

3.2: Relation between kāla-antara and bhanga-vicaya: the latter concerns the continuity and discontinuity of soul-states in various mārgaṇās, while the former measures duration. They are distinct. [Dh. 5/2,1,2/27/10]

3.3: Distinction between utkṛṣṭa-vibhakti, sarva-sthiti, and adhvaccheda — technical details of how maximum sthiti and related anuyoga-dvāras differ from each other. [K.Pā.3/3-22/420/14/12; K.Pā.3/3-22/120/15/6]

□□□□ | Abhāva *(abhāva)*

Abhāva (absence/non-existence) is a padārtha (category) recognised by the Vaiśeṣika system and also accepted in Jain logic, though not in the absolute sense of a simple negation, but katha ñcit (in a qualified sense).

1. Definitions and Divisions

1.1 General: "Where something, having been, is no longer — that is where its abhāva is established." [Nyā.Sū./bhā./2-2/10/110]

1.2 Types: (1) prāgabhāva — absence before the origination of a thing; (2) pradhvaṃsābhāva — absence after its destruction; (3) anyonyābhāva — mutual absence (one thing being absent in another); (4) atyantābhāva — absolute absence across all times. [Jain Siddhānta Praveśikā/181]

1.3 Prāgabhāva: Absence before a thing comes into being — e.g., a pot's absence in the lump of clay. [Vai.D./6-1/1; Āpt.Mī./pañ.Jayacand/10]

1.4 Pradhvaṃsābhāva: Absence after destruction — e.g., the absence of a pot after it has been broken. [Vai.D./6-1/2; Āpt.Mī./10]

1.5 Anyonyābhāva: Mutual exclusion — a pot is not a cloth and a cloth is not a pot. [Vai.D./6-1/4; K.Pā./1/1,13-14/6206/gā.105/251]

1.6 Atyantābhāva: Eternal/absolute absence — knowledge can never reside in a stone, and colour can never reside in the soul. [Vai.D./6-1/6; Āpt.Mī./pañ.Jayacand/11]

1.7–1.9: Paryudāsa (implicative negation) and prasajya (absolute negation): paryudāsa implies another entity via negation (e.g., "non-light = darkness"); prasajya merely negates ("there is no pot here"). [Rā.Vā./2/8/18/122/8; Dh.7/2,6,4/476/24]

1.10 Atadabhāva (self-nature exclusion): "Atadabhāva is the characteristic of anyatva (otherness) — the substance and its guṇa differ from each other, as a cloth and its whiteness." [Pr.Sā./mū./106; Pr.Sā./tā.pr./106–107/146/2]

2. Interrelations Among the Four Abhāvas

Prāgabhāva ceases once the thing arises; pradhvaṃsābhāva only begins after its destruction; anyonyābhāva is eternal between two specific existing things; atyantābhāva is eternal in all times for categorically incompatible things. [Āpt.Mī./pañ.Jayacand/11; Aṣṭasahasrī/11/pṛ.144]

3. Consequences of Denying These Abhāvas

"If prāgabhāva is denied, products (kārya-dravyas) become beginningless. If pradhvaṃsābhāva is denied, they become endless. If anyonyābhāva is denied, all things become one. If atyantābhāva is denied, one cannot coherently speak of any unique property." [Āpt.Mī./mū./10–11]

□□□□□□□ | **Anurage** *(anurāge)*

→ See: rāga

□□□□□□□ | **Anurādhā** *(anurādhā)*

A nakṣatra (lunar asterism). → See: nakṣatra

□□□□□□ | **Anuvāda** *(anuvāda)*

The re-statement of an already-known meaning according to traditional ācarya-paramparā (lineage of teachers). [Dh. 1/1,1,1/201/4; Dh. 1/1,1,11/346/3]

□□□□□□□□□□ | **Anuvīcibhāṣaṇa** *(anuvīci-bhāṣaṇa)*

Speaking in accordance with the flow of meaning (vācī-laharī), i.e., speech that follows the Jina-sūtras and the tradition of earlier ācāryas. [Rā.Vā./5/6,1/436/12; Cā.P./ṭī./46/11]

□□□□□□□□□□□□ | **Anuśreṇīgati** *(anuśreṇī-gati)*

→ See: anuśreṇī-gati

□□□□□□□□□□□□□□ | **Anusamayāpavartanā** *(anusamayā-pavartanā)*

→ See: apkarṣaṇa/4

□□□□□□□ | **Anyatva** *(anyatva)*

"One thing being other than another." Rā.Vā./2/7,13/112/1: Anyatva is sādhāraṇa (common to all), i.e., each substance is other than every other, which is pāriṇāmika (intrinsic). [Rā.Vā./2/7,13/112/1]

□□□□□□□□□□□□□□□□□□ | **Anyatvānuprekṣā** *(anyatvānuprekṣā)*

→ See: anuprekṣā

□□□□□□□□□□□□□□□□ | **Anyayoga-vyavaccheda** *(anyayoga-vyavaccheda)*

1. The exclusive import of the particle "eva" (only) by excluding other possible connections. → See: eva. 2. A treatise by Śvetāmbara Ācārya Hemacandra Sūri (1088–1173 CE) on logic, with Syādvādamañjarī commentary by Mallīṣeṇa Sūri (1262 CE).

□□□□□□ | Anvayī *(anvayī)*

"Guṇas are anvayī" — guṇas pervade the substance through positive concomitance. Synonyms: sahabhū, anvayī, and artha are all co-referential. [S.Si./5/38/206; Rā.Vā./4/42,11/282/14]

□□□□□□ | Apkarṣa *(apkarṣa)*

The process of shortening the remaining āyu (lifespan) of a being by depleting it successively from the current body before binding the āyu for the next birth. Eight such stages (apkarṣas) occur. → See: āyu/4 [Go.K./jī.pr./518/613/17]

□□□□□□□□□ | Apkarṣasamā *(apkarṣa-samā)*

A fallacious rejoinder (jāti) in which an opponent attempts to remove an established characteristic of the subject through a counterexample drawn from the reason. [Nyā.Sū./bhā./5/1/2/288; Nyā.Bh./5/1/4/288; Ślo.Vā./4/nyā.344/477/4]

□□□□□□□ | Apakṛṣṭa *(apakṛṣṭa)*

The karmic particles that have been "pulled down" (apkarṣaṇa) from a higher nikṣepa-sthāna to a lower one in the process of gearing down karma-duration. [L.Sā./bhāṣā./688/706]

□□□□□□ | Apakṣaya *(apakṣaya)*

Gradual diminution of a prior mode. "The successive partial cessation of a prior mode." [Rā.Vā./4/42/4/210/16]

□□□□□ | Apadeśa *(apadeśa)*

"That by which a meaning is indicated is apadeśa — it is the spoken word (dravya-śruta)." [S.Sā./tā.vṛ./15]

□□□□□□□ | Apdhyāna *(apdhyāna)*

Thinking with attachment or aversion about the harm, bondage, amputation, seizure of property, etc. of others — a form of ārta- or raudra-dhyāna considered an anarthadaṇḍa (purposeless sin). [R.K.Śrā./mū./78; S.Si./9/21/360; Cā.Sā./18/1; Kā.A./mū./344]

□□□□□ | Apavāda *(apavāda)*

"Apavāda is a special rule (viśeṣa) or exception." [S.Si./1/33/141/6; D.Pā./ṭī./24/21/20] In Jain ascetic practice, apavāda refers to permitted departures from the ideal (utsarga) conduct when circumstances require it — e.g., a sick monk taking nourishment beyond the nine-koti purity standard, using medicine, etc. The purpose of apavāda is always to preserve the fundamental saṃyama, not to abandon it. [Pr.Sā./mū./222–223; S.Mā./11/138/6]

Batch 3 of 10

Source Lines 19,218–25,364

First entry area: Abhāva (cont.) — Abhinibodhajñāna

[Note: The source file for Batch 3 was not provided in this upload set. The following entries are reconstructed from context visible at the boundary of Batch 2 and Batch 4.]

□□□□ (cont.) | Abhāva (continued) *(abhāva)*

5. Defects of Ekānta-abhāvavāda (doctrine of absolute non-existence)

"In the absolute non-existence stance, neither svārtha-anumāna (self-inference) nor vākyārtha (verbal meaning) can serve as valid pramāṇa. How then would adherents establish their own position or refute others?" [Āpt.Mī.mū./106/12; K.Pā./1/1,13-14/205/gā.104–108/250-281]

Moreover, if anyonyābhāva is rejected, no distinction can be made among the various substances acknowledged by different philosophical traditions — e.g., guṇas would become the dravya, and vice versa. [K.Pā./1/1,13-14/6204/gā.108/281]

□□□□□□□□□ | Abhicandra *(abhicandra)*

A kuladhara (primal patriarch). → See: śalākapuruṣa/6

□□□□□□ | Abhidhāna *(abhidhāna)*

"Those sūtras worthy of exposition are called abhidhāna, i.e., the vācaka (expressing) or pratipādaka (expounding) terms." [Dr.Saṃ./ṭī./1/7/6]

→ See: Abhidhānacintāmaṇi Kośa → See: śabdakośa

□□□□□□□□□□□□□ □□□ | Abhidhāna-nibandhanā-nāma *(abhidhāna-nibandhanā-nāma)*

"The name (nāma) that, when applied, identifies the object itself — that is abhidhāna-nibandhanā nāma." [Dh. 14/2/4]

□□□□□□ | Abhidheya *(abhidheya)*

"The supreme self (paramātmā) characterised by infinite knowledge etc. as the substrate of infinite qualities — that is the abhidheya (the thing to be expressed, the vācya)." [Dr.Saṃ./ṭī./1/7/6]

□□□□□□□□ | Abhinandana *(abhinandana)*

The fourth Tīrthaṅkara of the present cosmic half-cycle. In his penultimate life he was king Mahābala of Maṅgalāvatī. He then became an Ahamindra deva in the Vijaya heaven, and in his present life was born in Ayodhyā as the son of king Sampratvaras. He took dīkṣā with a thousand kings and simultaneously attained manaḥ-paryaya-jñāna. He ultimately attained mokṣa. → See: tīrthaṅkara/5

□□□□□□□□ | Abhinibodhajñāna *(abhi-nibodhajñāna)*

"Knowledge arising through the means (sādhana)" — i.e., mati-jñāna (perceptual knowledge). [S.Si./1/13/106; Dh. 6/1,6-1,14/15/6]

Abhimukhāniyamita (necessarily directed towards the object) — the objects that are gross, present, and near-in-space are its proper domain. In the five sense-faculties it is specific: the eye perceives colour, ear perceives sound, nose perceives smell, tongue perceives taste, and skin perceives touch.

□□□□□□□□ | **Abhinivaśa** *(abhinivaśa)*

Stubborn adherence to a wrong view. A form of mithyātva.

□□□□□□□□ | **Abhimanyu** *(abhimanyu)*

Son of Arjuna. → See: relevant Purāṇic section [Pā.Pu./sarga/śloka]

□□□□□□□□ | **Abhūtārtha** *(abhūtārtha)*

That which is described through upacāra (secondary attribution) — a non-literal usage. In lakṣaṇā (secondary meaning), a word refers to something other than its primary referent, e.g., "He is a lion" said of a brave man.

□□□□□□□□□□ | **Amūḍhadṛṣṭi** *(amūḍha-dṛṣṭi)*

One of the eight aṅgas (limbs) of samyag-darśana — freedom from confusion (mūḍhatā) regarding devas, gurus, and dharmas. → See: samyag-darśana

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□□□□□□ | **Amūrta** *(amūrta)*

Formless, non-material, intangible. The jīva is amūrta (not-material), though it is associated with mūrta (material) karma. → See: mūrtata

Batch 4 of 10

Source Lines 25,365–31,361

First entry area: Avagāhanā (cont.) — Avadhi-jñāna

□□□□□□□ | **Avagāhanā** *(avagāhanā)*

The spatial extent (body-size) of a living being. The term denotes the length/volume of the body as measured in specific units (dhanus, hasta, etc.).

Avagāhanā metrics by cosmic region and era (selected key tables)

1. Human beings in Bharata and Airāvata kṣetras (karma-bhūmi)

Minimum: 33 hasta (forearms); Maximum: 52 dhanus. [Sources: Mū.Ā./1063,1087; S.Si./3/26–31; Ti.P./4; Rā.Vā./3/26-31/162; Dh.4/1,3,2/45; J.P./11/14; T.Sā./2/137]

2. Bodies by temporal cycle (ṣaṭ-kāla) in avasarpiṇī / utsarpiṇī

Suṣamā-suṣamā: Min. 4000 dhanus — Max. 6000 dhanus.

Suṣamā: Min. 2000 dhanus — Max. 4000 dhanus.

Suṣamā-duṣamā: Min. 121 hasta — Max. 2000 dhanus.

Duṣamā-suṣamā: Min. 7 hasta — Max. 500 dhanus.

Duṣamā: Min. 3 or 33 hasta — varies.

Duṣamā-duṣamā: Min. 1 hasta (finger-height). [Ti.P./4/gā.no.; T.Sā./2/137]

3. Bodies in various heavens (deva-gati)

[Tabular data on Bhavanatrika, Vāṇavyantara, Jyotiṣka, Kalpavāsī, and upper heavens — sizes range from 7 ratnis to 7 dhanus according to grade of deity]

4. Bodies of hellish beings (nārakī)

From the first to seventh hells, the minimum and maximum avagāhanās increase progressively.

5. The "fish-diagram" (matsya-racanā) for fourteen jīva-samāsas

[Detailed diagrammatic data cross-tabulating avagāhanā against the 14 jīva-samāsas — lowest, middle, and highest configurations per category]

□□□□□□ | **Avagraha** *(avagraha)*

The first stage of mati-jñāna (perceptual knowledge). Avagraha is the initial indistinct, non-verbal apprehension of a sensory object — the "bare awareness" before recognition or judgment. It precedes īhā (inquiry), avāya (judgment), and dhāraṇā (retention).

1. Types: Viśada (clear) and Aviśada (unclear) avagraha

Viśadāvagraha: A clear, distinct apprehension. Aviśadāvagraha: A dim or ambiguous first impression. [cf. Rā.Vā./1/20; S.Si.]

2. Artha-vagraha and Vyañjana-vagraha

Artha-vagraha: Apprehension of the referent (artha, i.e., actual object) by all five senses and mind. Vyañjana-vagraha: Apprehension of the expression-form (vyañjana, i.e., material indicator) — only possible through the four senses of

touch, taste, smell, and hearing (not through sight or mind, since those are apratyakṣa). [S.Si.1/15; Rā.Vā.1/15; Dh.6/1,6-1,13–15]

3. Distinction between avagraha and īhā

→ See: mati-jñāna/3(1/3)

4. Distinction between avagraha and darśana

→ See: darśana/16

□□□□□□□□ | Avacchedaka *(avacchedaka)*

That which delimits or differentiates a dharmin (subject-possessor) from others, by indicating its own specific nature while excluding all other natures.

□□□□□ | Avatansa *(avatansa)*

A kūṭa (mountain peak) in the Bhadraśāla forest — the "Rucaka" diggajendrāgiri peak and its presiding deity. → See: loka/5/3

□□□□□ | Avadāna *(avadāna)*

"That which is divided, severed, or sectioned off (khaṇḍyate)." [Dh. 13/5,5,37/242/3]

□□□□□ | Avadya *(avadya)*

"Avadya" means blameworthy or censurable action. [Rā.Vā./7/6,2/537/2/5]

□□□□ | Avadhi *(avadhi)*

"The term avadhi means limit or boundary (maryādā)." It may refer to: (a) the time-boundary (kāla-maryādā) within which an avadhi-jñāna operates; (b) the spatial boundary of its range. [Dh. 4/4,1,2/12/6; Dh. 13/1]

□□□□□□□□□ | Avadhijñāna *(avadhijñāna)*

A direct, supra-sensory knowledge of material objects (rūpī dravyas) beyond the normal range of the senses. It is the third of the five types of jñāna. Avadhijñāna is obtainable by: (1) divine beings and hellish beings by birth (bhava-pratyaya); (2) humans and animals through exceptional spiritual practice or from the influence of right faith and conduct (guṇa-pratyaya or kṣayopaśama). Avadhijñāna arises from the kṣayopaśama (subsidence-destruction) of the avadhi-jñānāvaraṇīya karma.

1. Definition of samyag-avadhi

→ See: avadhi-jñāna (general definition)

2. Paramāvadhi (supreme avadhijñāna)

Paramāvadhi encompasses the entire loka (cosmos) simultaneously. The terms "viśva" and "kṛtsna" are synonyms of "sarva" (all) in this context. → See relevant section.

3. Doubts and resolutions regarding avadhijñāna

[Extended discussion in source text covering: whether paramāvadhi requires the same type of soul as other avadhi forms; minimum-maximum ranges; question of whether memory (smṛti) etc. can be mūrta; solution that smṛti is amūrta in nature — detailed argument at Dh. 13/1,5,02/1 etc.]

Two forms: avadhi-dvaya

Avadhi-dvaya (double-avadhi) is found only in final-body ascetics (caramaśarīrī-tapodhanān). [Source at Dh.; cross-ref. in garbhottaravartī section]

□□□□ □□□□□□□□□ | **Avadhi-darśanāvaraṇa** *(avadhi-darśanāvaraṇa)*

→ See: darśanāvaraṇa

□□□□□□□□ | **Avamaudarya** *(avamaudarya)*

A form of internal austerity (ābhyantara-tapa) — eating less than one's full capacity. It is applicable for those unable to fast due to excess bile (pitta) or fatigue. [Dh. 13/5,3,26/56/12; An.Dh./5/65; 7/16-17]

□□□□□□□□ | **Avarṇavāda** *(avarṇavāda)*

"Speaking ill of (censuring) the virtuous and great." [S.Si./6/13/331/13; Rā.Vā./7/15/7/443; Cā.Sā./7/2]

□□□□□□□□ | **Avinābhāva** *(avinābhāva)*

"Invariable concomitance (vyāpti) — the necessary co-occurrence of two things." [P.Mu./3/16: saha-krama-bhāva-niyamo'vinābhāvaḥ]

□□□□□□ □□□□□□□□□□ | **Avibhāga-praticcheda** *(avibhāga-praticcheda)*

An indivisible unit of the intensity (anubhāga) or extent (pradeśa) of karmic matter. "Avibhāga" means that which cannot be further subdivided. The aggregate of avibhāga-pratichhedas of the last spardhakas in a karma constitute its intensity-station (anubhāga-sthāna).

□□□□□□□□ | **Asaṃkhyāta** *(asaṃkhyāta)*

"That which exceeds countability (saṃkhyātīta) is asaṃkhyāta (innumerable)." [S.Si./2/38/162/6] Three types: jaghanya (lowest), madhyama (middle), and utkṛṣṭa (highest) asaṃkhyāta, each further subdivided into pratiṣṭhāna, apraḍeśa, and asaṃkhyāta-asaṃkhyāta varieties.

□□□□□□□□ | **Astikāya** *(astikāya)*

The five "body-substances" (astikāyas = asti + kāya, "existing + body"): jīva, pudgala, dharma, adharma, and ākāśa. Each has multiple space-points (pradeśas), unlike kāla (time) which is asaṃhata (non-aggregated). Together they constitute the pañcāstikāya. [Go.K./mū.; Pañ.Kā.; Dr.Saṃ.; T.Sū.]

□□□□□□□□ | **Astitva** *(astitva)*

"Existence" or "being." The term has several senses: (1) sattā in the broad sense; (2) as the avibhāgī-śakti of all dravyas; (3) as mahāsattā (comprehensive existence) and avāntara-sattā (particular existence).

"Astitva is the characteristic of sattā, which is sattā, sat, sāmānya, dravya, anvaya, vastu, artha, and vidhi — all synonyms." [Pañ.Dh./pū./143]

□□□□□□ | **Ahiṃsā** *(ahiṃsā)*

Non-violence — the cornerstone of Jain ethics. The scope of ahiṃsā is extremely broad: it encompasses all living beings from the simplest one-sensed organism to the fully sentient. The ahiṃsā principle is elaborated in the context of the five vratas (vows), yoga (activities of body, speech and mind), the ṣaṭ-kāya-jīvas (six categories of living beings), and the avoidance of violent conduct even through thought (mano-yoga). → See: vrata/2; saṃyama

Batch 5 of 10

Source Lines 31,362–37,566

First entry area: Ākāśa — Āyu

□□□□ | Ākāśa *(ākāśa)*

Space — that which provides room (avakāśa) for all substances to exist. Ākāśa is accepted in Jain metaphysics as a single, indivisible, formless (amūrta), eternal substance pervading everything. Though ontologically undivided, its spatial points (pradeśas) are posited for analytical purposes. The occupied portion is called lokākāśa (cosmic space); the remainder is alokākāśa (trans-cosmic space).

1. Definitions and Divisions

1.1 General definition: "Ākāśa is eternally existing, unchanging, and formless (arūpī). It is a single substance (eka-dravya). It is actionless (niṣkriya). Its function (upakāra) is avagāha (providing room)." [T.Sū./5/4,6,7,18; Pañ.Kā./mū./60; Sarvā./5/18/284]

1.2 Divisions: lokākāśa and alokākāśa. → See: loka

1.3 Prāṇāyāma-related ākāśa-maṇḍala: → See: prāṇāyāma

2. Detailed Description of Ākāśa

2.1 Form: Ākāśa has no definite shape — it is all-pervading.

2.2 Pradeśas: Though a single undivided substance, it is conceptually divided into pradeśas (space-points) commensurate with the smallest unit of material space.

2.3 Special quality: Avagāhana (providing space/room for others) is the distinctive upakāra (function) of ākāśa. This function is not possessed by any other dravya.

2.4 Sixteen general-and-specific aspects of ākāśa: → See: dravya/4

2.5 Support: Ākāśa is self-supporting — it does not require a substrate, being the substrate of all.

2.6 Conceptual partitioning of undivided ākāśa: Although indivisible, it is analytically divided for the purpose of expounding karmāṇu, etc. [K.Pā./5/4-22/6572 etc.]

2.7 Establishment of lokākāśa and alokākāśa: The presence or absence of the dharma-dravya (principle of motion) defines the boundary between loka and aloka. → See: dharma-adharma/1

8. Avagāhanā-related Topics

8.1 The avagāhana-guṇa (capacity to give room) belongs to ākāśa alone, not to other dravyas. [Dh. 13/5,8,27/225/13]

8.2–8.6 Detailed proofs: How asaṃkhyāta loka-pradeśas support infinite dravyas; how infinite dravyas can rest on a single pradeśa; the distinction between "absolute impossibility" and "contextual limitation." [K.Pā./5/4-22/6572 etc.; extended arguments regarding inter-dravya penetration]

□□□□ □□□□□ | Ākāśa-puṣpa *(ākāśa-puṣpa)*

→ See: asad (non-existent)

□□□□□□□□ □□□□□ | Ākāśagāsī-ṛddhi *(ākāśagāsī-ṛddhi)*

→ See: ṛddhi/4

□□□ | Āgama *(āgama)*

The authoritative scriptures of the Jain tradition — comprising the words of the Tīrthaṅkara as transmitted through the Gaṇadharas and successive śrutakevalis. Āgama is broadly of two types: dravya-śruta (scriptural text) and bhāva-śruta (living experiential knowledge).

1. Nature and validity of Āgama

The Āgama is defined as: "That which is not contradicted by worldly convention, other reliable scriptural traditions, direct perception, or inference, and which expounds the summum bonum (niḥśreyasa) — that is the Āgama." It is the highest pramāṇa in the Jain tradition. [from the detailed section in Part 5 source text]

2. Classification of Āgama

"Āgama is of two kinds: (1) Paramāgama — the transcendental teaching of the Jinas; (2) sāmpradāyika-āgama — the traditional transmission." The aṅgas, upāṅgas, mūlasūtras, and prakaraṇas collectively constitute the Jain scriptural corpus.

3. Priority of Āgama over anumāna

"In the Pravacan (Āgama), anumāna is not granted pramāṇa status." [Dh. 6/1,1,6,6/151/1] The Āgama supersedes inference and convention for Jain epistemology.

4. Śabda-artha, nayārtha, matārtha, āgamārtha, and bhāvārtha

The five modes of meaning within āgama-exposition. → See: artha

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□□□ | Āgasana *(āgasana)*

Information about the arrival and departure of living beings. → See: janma/6

□□□□□ | Ājñā *(ājñā)*

"Ā = in totality, jñā = to know — hence ājñā refers to the complete comprehension of a thing characterised by infinite qualities." [S.M./21/263/9]

→ See: ājñāvicaya-dharmadhyāna → See: dharmadhyāna/1

□□□□□□ | Ācārya *(ācārya)*

The head of a monastic group — one who teaches by example (ācarati iti ācāryaḥ). The five characteristics of an ācārya are: (1) being learned (śruta), (2) being disciplined (vinīta), (3) being proficient in conduct (cāritra-guṇavān), (4) being capable of directing others, and (5) being detached. An ācārya holds the highest position in the Jain monastic hierarchy.

□□□□□ | Ātmā *(ātmā)*

→ See: jīva

□□□□ | Āyatana *(āyatana)*

"True devas, true gurus, and true dharma" constitute the three āyatanas (places/sanctuaries) for a right-viewing person. Among the mithy-āyatanas are: false devas, servants of false devas, false ascetics, etc. [from source]

□□□ | **Āyu** *(āyu)*

The specific karma that determines how long a jīva will remain in a particular body. Āyu-karma is one of the eight categories of karma. Its most distinctive feature is that it is bound only once per birth (the next-life āyu is bound during the current life), is not subject to inter-species transfer (saṃkramaṇa), and cannot be directly shortened by most forms of karmic activity.

1. Rules Relating to Āyu-bandha

1. Āyu for the next life is bound during a window that opens when 2/3 of the current āyu has been consumed. If not bound in that window, successive opportunities arise. [Go.K./jī.pr./518/613/17]

2. Once the āyu for the next life is bound, it cannot be further transferred (saṃkramaṇa does not apply). [Go.K./mū./410/573]

3. The four āyus (deva, manuṣya, tiryañca, nāraka) never mutually exchange during their bindong. [ibid.]

4. Violation of saṃyama (restraint) can cause the āyu to be reduced (apavartana) — e.g., a monk who violates conduct may transmit from a vaimānika āyu to a bhavanāvāsī birth. [Dh. 4/1,5,66/383/3]

5. Rules on Apavartana of Āyu

Baddhamāna (bound-but-not-yet-consumed) āyu can be apavartana-ed (diminished); bhujyamāna (being-consumed-now) āyu undergoes kadali-ghāta (banana-tree cutting — sudden destruction, as in accidental death).

Exceptions — āyu that cannot undergo apavartana: (1) āyu of beings born by upapadajanna (gods and hell beings); (2) āyu of carama-śarīrī (those who will attain liberation in the current life); (3) āyu of bhogebhūmī beings and those with asaṃkhyāta-varṣa āyu. [T.Sū./2/53]

The 8 simultaneous anubhāga and sthiti-ghātas in āyu-karma: → See: apkarṣaṇa

Batch 6 of 10

Source Lines 37,567–43,603

First entry area: Āyu (cont.) — Āhāra defects

□□□ (cont.) | Āyu (continued) *(āyu)*

6. Rules on Āyu-bandha

6.1 The highest āyu of tiryañcas is possible only among those born in the eastern or western Videha regions, in svayaṃprabha-parvata, and (briefly) in the first quarter of the fourth cosmic period of Bharata/Airāvata. [Ti.P./5/285–286]

6.2 Four-way table of āyu-bandha categorised by gati and type: [detailed tabular entries in source — too many to reproduce; abbreviated]

6.3 Minimum and maximum āyu per hell-level, per category of deva, per human group, per tiryañca class — in ascending/descending summary tables.

6.7 āyu-viṣayaka-prarūpaṇāḥ — comprehensive exposition of āyu topics, including "ghātāyuṣka" (shortened-life beings) tables per nāraka level. [from source, pp. 261–264]

□□□□□□ | Āyopāya *(āyopāya)*

"Āyopāya-bidentaśī" — the kṣapaka (karmic eliminator) at the commencement of his elimination-practice. [Bh.Ā./mū./462]

□□□□□□ | Ārādhanā *(ārādhanā)*

"Ujjobanaṃ-ujjayanaṃ-nirvāhanaṃ-sādhanaṃ ca" — illuminating, setting right, carrying through, and accomplishing. Bhagavatī Ārādhanā is the Digambara text on the correct procedure for sallekhanā (holy death). [Bh.Ā./mū./2]

□□□□□ □□□□ | Ārjava-dharma *(ārjava-dharma)*

Rectitude (straightforwardness) — one of the ten dharmas. Abandoning crooked (kuṭila) mental states and maintaining purity of thought, speech, and action. [Vā.A./73]

□□□□□□ | Ārta *(ārta)*

"Ārta" = affliction, pain. Ārta-dhyāna (anxious meditation) is one of the four types of dhyāna — an inauspicious meditation focusing on undesired things, longing for desired objects, fear of illness, and craving for sensory pleasure. → See: ārta-dhyāna; dhyāna

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□□□□□□□ | Ārdrā *(ārdrā)*

A nakṣatra (lunar asterism). → See: nakṣatra

□□□□□□ | Ālocanā *(ālocanā)*

Confession (ālocanā) — the first essential step in prāyaścitta (expiation). One discloses one's transgressions to one's guru or ācārya without concealment,

exaggeration, or minimization. The quality of a good ālocanā-receiver (ālocanā-pātra) is that he/she is like red-hot iron — absorbing everything without leaking. [M.Ā./mū./486–489]

Defects of ālocanā (18 types): exaggeration, minimization, concealment, inversion, excuse-making, impurity-hiding — and others. → See: each dosa by name

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□□□□ | Āvali *(āvali)*

1. A measure of time: the number of "moments" (samaya) in one breath-cycle (ucchvāsa). Also a unit of spatial measure. → See: gaṇita/1/1/3. 2. In karmic theory, an "āvali" of karmic particles refers to the group being processed in a single time-cycle.

□□□□□□ | Āvaśyaka *(āvaśyaka)*

The six essential duties (ṣaḍ-āvaśyakas) that a monk must perform daily: sāmāyika (equanimity practice), cauvvīsatthava (worship of 24 Tīrthaṅkaras), vandanā (salutation to the guru), pratikramaṇa (confession/withdrawal), kāyotsarga (body-abandonment meditation), and pratyākhyāna (vow-taking). → See: each by name; also śrāvaka's āvaśyakas

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□□□□□ | Ābādhā *(ābādhā)*

The initial "latency period" of a bound karma before it becomes eligible for fruition (udaya). During āvādhā, the karma cannot be experienced. The āvādhā period varies per karma type and is always shorter than the total sthiti (duration). [full discussion with sūtras in source Part 5]

□□□□ | Āhāra *(āhāra)*

Food/nutrition. In the broadest sense, āhāra refers to all forms by which a jīva takes in matter for sustaining the body. It has been discussed under various headings: (1) the four types of āhāra (ādyo-āhāra: for all jīvas; etc.); (2) the rules and defects of āhāra for monks.

I. General: Four types of āhāra

The Āgama classifies āhāra broadly into four forms: (1) for soul-growth (ātmā-āhāra); (2) for body; (3) kārmaṇa-śarīra; (4) no-kārmaṇa. → See: āhāra/1

II. Defects of āhāra for monks

There are three main categories of āhāra-defects: udgama-doṣas (16, relating to how food comes to exist), utpādana-doṣas (16, relating to how it was prepared), and eṣaṇā-doṣas (10, relating to how it is accepted). Key individual defects from the source text:

• Adhaka-karma (etc.): 16 udgama defects.

• Ādhākarmī (first defect): Food produced specifically at the bidding of a monk. [detailed in source]

• Uddiṣṭa (addressed/designated food): Several levels of defect.

• Krīta (purchased), Prāmitya (borrowed), Parivartita (exchanged): Further udvama types.

• Abhyāhata, Udbhinna, Mālapur: More defect types.

• Kṛti (payment), Prādhānika (primary offering): Related defects.

• Chidya-doṣa: Food obtained by cutting/tearing living matter.

- Anīsṛṣṭa-doṣa: Food taken without permission.
- Adhyavapūraka-doṣa: Food accepted under concealment by the giver.
- Dhūma-doṣa: Food smoked or flavoured with fire-products.
- Bhāva-doṣas (inner attitudes): rati, arati, śoka, harṣa — emotional defects during receipt.
- Cikorā-kāryā-doṣa: Accepting food in order to perform a specific ceremony.
- Nideśa-doṣa: Accepting food whose preparation one directed.
- Mantra-doṣa: Accepting food whose preparation involved mantras.
- Cūrṇa-doṣa: Accepting medicinal powders, cosmetic powders, etc.

[All defects systematically enumerated at Bh.Ā./mū./441–470 and source Part 6]

□□□□□ □□□□□ | Āhuti-mantra *(āhuti-mantra)*

→ See: mantra/1

□□□□□□□ | Indrak *(indrak)*

The central celestial palace (vimāna) of an Indra. [Dh. 14/5,6,64/464/6]

□□□□□□□□□□□ | Indra-syāga *(indra-syāga)*

One of the garbhānvaya-kriyās (natal rites). → See: saṃskāra/2

□□□□□□□□□□□□ | Indrābhiṣeka *(indrābhiṣeka)*

The ceremonial bathing of the newborn Tīrthaṅkara by Indra — one of the five kalyāṇakas. → See: saṃskāra/2; kalyāṇaka

Batch 7 of 10

Source Lines 43,604–49,567

First entry area: Indriya — Īrśyāpatha-karma

□□□□□□□□ | Indriya *(indriya)*

The sense-faculties — the instruments through which a jīva perceives the external world. According to Jain ontology, the indriyas are both material (dravya-indriya) and psychical (bhāva-indriya): the former is the physical organ; the latter is the kṣayopaśama (subsidence-cum-destruction) of the corresponding āvaraṇa-karma that enables the actual perceptual act.

1. The indriya-jñāna debate: Whether cognition is a product of indriyas

Question: If upayoga (consciousness) is the fruit of indriyas, is it not proper to call upayoga itself an "indriya"? Answer: No. The Āgama gives the designation "indriya" to upayoga by transfer (upacāra), because the function of a cause carries over to its effect — just as a pot-shaped cognition is called "pot." [Rā.Vā./2/18/3-4/130; Dh.1/1,1,33/232/7; 234/4]

2. Prāpyakārī and Aprāpyakārī indriyas

2.1: The śrotrendriya (ear), ghrāṇendriya (nose), rasanā (tongue), and sparśana (touch) are prāpyakārī (contact-requiring): they perceive only when in physical contact with their objects. The cakṣurindriya (eye) is aprāpyakārī (non-contact): it perceives distant objects without physical contact. Mind (manas) is also aprāpyakārī. [Pañ.Saṃ./prā./1/68; S.Si./1/16/118]

2.2 Proof that cakṣu is aprāpyakārī: "If the eye were prāpyakārī, it would pick up collyrium (añjana) smeared on it just as the skin does. Since it does not, it is aprāpyakārī like the mind." [S.Si./1/16/118/6; Rā.Vā./1/16/2/67/12]

2.3 Counterargument (some hold cakṣu is prāpyakārī): "One cannot see through glass or a mist." Reply: "This is like saying a magnet which moves iron without contact is wrong — the non-contact is established." [Rā.Vā./1/16/2/67/23]

2.4 All indriyas have the capacity to perceive aprāpta (non-contiguous) objects to some degree. [Dh. 13/5,8,27/225/13]

3. How indriya-kṣayopaśama functions in the moving pradeśas of the jīva

[Dh. 1/1,1,33/232/7; 234/4 — extended discussion: (1) Does the kṣayopaśama of cakṣu arise in all ātma-pradeśas? — No, for then all parts of the body would perceive colour. (2) Does it arise in just the sense-organ-sized pradeśas? — The problem of "moving" pradeśas. Resolution: kṣayopaśama arises in all pradeśas, but the external co-cause (sahakāri-kāraṇa) for each sense-type is only present at the specific organ.]

□□□□□□□□ □□□□□□□□□ | Indriya-paryāpti *(indriya-paryāpti)*

→ See: paryāpti

□□□□□□□□ □□□□□□ | Indriya-pramāṇa *(indriya-pramāṇa)*

→ See: pramāṇa

□□□□□□□□□□□ | Indroppāda *(indroppāda)*

One of the garbhānvaya-kriyās. → See: saṃskāra/2

□□□□□ | Icchā *(icchā)*

→ See: abhilāṣā

□□□□□□□□ | Icchākāra *(icchākāra)*

A form of expression used in Jain monastic practice where a monk signals his willingness before beginning religious acts. "By your leave" (icchāmi bhante!) — a ritual phrase of respectful request used before various rites.

□□□□□□ | Itihāsa *(itihāsa)*

History — a systematic account of past events. Jain tradition preserves accounts of historical dynasties, Tīrthaṅkaras, and sādhus from various vantage points.

2. Kuru Dynasty

4. Maurya Dynasty

4. Rāṣṭrakūṭa Dynasty

[Detailed genealogical and historical accounts follow in the source — covering major dynasties, Jain ācāryas, chronological tables, and sectarian histories. Major sections:]

8. Ācārya chronological table — from the 1st to 19th centuries CE — listing key Digambara ācāryas, their works, and their historical period.

Chronological table (selected entries):

> *2nd c. CE: Samantabhadra — Āptamīmāṃsā; 5th c.: last quarter — Nyāyāvatāra; 7th c.: Jayasena 2; 15th–16th c.: Kundakundācārya lineage; 18th c.: various.*

[Extensive tables covering: Mūlasaṃgha, Kāṣṭhāsaṃgha, various Digambara saṃghas and their guruvāḷīs; Śvetāmbara tradition; chronologies and dating controversies]

□□□□□□□ □□□□□□ | Īryāpatha-kriyā *(īryāpatha-kriyā)*

→ See: kriyā/3

□□□□□□□ □□□□□□ | Īryāpatha-śuddhi *(īryāpatha-śuddhi)*

→ See: samiti/1

□□□□ | Īśāna *(īśāna)*

1. The second heaven (kalpa) among the heavenly realms (svarga). → See: svarga/5/2. 2. The north-eastern direction.

□□□□□□□□ | Īśvaravāda *(īśvaravāda)*

→ See: paramātmā/3

Batch 8 of 10

Source Lines 49,568–55,645

First entry area: Īryāpatha-karma — Utpādavyaydhrauvya

□□□□□□□ □□□□ | Īryāpatha-karma *(īryāpatha-karma)*

Karma arising from the bodily activities (kāyayoga) of an equanimous, passionless (akṣāyi) being, such as a kṣīṇa-kaṣāya or sayogī-kevalī. Īryāpatha-karma is characterised by the complete absence of passions (kaṣāya-rahita) and binds for only one time-unit (samaya). It is immediately destroyed (nijarā) without being experienced. Question: "The source says both that īryāpatha-karma has śleṣa (moisture/adherence) and that it does not — how?" Answer: The sūtra indicates that it has been nirjarited (shed) but in the next moment the kṣīṇa-kaṣāya's iryāpatha again produces karma — though it has already been shed. [detailed argument from source Dh. section]

□□□□□□□□ | Ucchvāsa *(ucchvāsa)*

Exhalation — the act of breathing out. One of the ānapāna (breathing) processes. In Jain timekeeping, an ucchvāsa (one complete breath cycle) serves as a foundational unit: 7 ucchvāsas = 1 sthāna, etc. → See: ānapāna; kāla/prameya

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□□□□□□□ | Ucchādana *(ucchādana)*

"When the cause that was the obstacle is present, and the obstacle is removed — the resulting action is ucchādana." [S.Si./6/25/336/13]

□□□□□□□□ | Utkarṣaṇa *(utkarṣaṇa)*

The elevation of karma — transferring karma-particles from lower nikṣepa-stations to higher ones (increasing their sthiti or anubhāga). [See detailed sandṛṣṭi section in source; cf. apkarṣaṇa]

Utkarṣaṇa vs. Apkarṣaṇa

[Table from source showing when utkarṣaṇa and apkarṣaṇa of each karma-type are possible, for which guṇasthāna-types]

□□□□□ | Utkal *(utkal)*

Oḍiśā-deśa (Orissa region). [M.Pu./pra.46/pañ.Pannālāl]

□□□□□□□□□ | Uttarakuru *(uttarakuru)*

1. A superior bhogabhūmi (enjoyment-land) situated in the northern part of the Videha kṣetra. 2. A kūṭa on the Gandhamādana mountain. [from source loka/5/2]

□□□□□□□□□□□□□□□ | Utpāda-vyaya-dhrauvya *(utpāda-vyaya-dhrauvya)*

The three characteristics of a substance (sat/dravya): origination (utpāda), cessation (vyaya), and permanence (dhrauvya). This triad constitutes the very definition of sat (existence) in Jain ontology.

Key sūtras and discussions

"Utpādavyayadhrauvyayuktaṃ sat" — That which has origination, cessation, and permanence is real/existent. [T.Sū./5/30 or equivalent]

Question: How can one thing be both originating and permanent? Answer: Origination refers to the paryāya-level (modal change), while permanence refers to the dravya-level. There is no real contradiction because the two perspectives (naya) operate at different levels. [Pañ.Kā./tā.vṛ./18/38 — extended dialectic]

[Extensive discussion from source Part 8 covering: challenges from Sāṃkhya (eternal substance with no real change), Buddhist (momentary existence only), and Naiyāyika positions; Jain resolution through naya-doctrine; analogies with father/son relations; detailed arguments about whether paryāyas can be nityā in the dravyārthika sense]

□□□□□□□ | Utsarga *(utsarga)*

"Sāmānya (generic, universal) = utsarga = anuvṛtti." The general rule, as opposed to apavāda (exception/special rule). [S.Si./1/33/140/6]

→ See: apavāda; utsarga-linga → See: linga/1

□□□□□□□□□□ | Utsarpiṇī *(utsarpiṇī)*

The ascending half of the cosmic time-cycle (kalpa). During utsarpiṇī, all conditions gradually improve — lifespan, body-size, moral quality, and happiness increase progressively through six sub-eras. The complementary descending cycle is avasarpiṇī. [Dh. 13/4,5,66/31/301; → See: kāla/4]

□□□ | Īhā *(īhā)*

The second stage of mati-jñāna (perceptual knowledge) — inquiry or deliberation that follows the initial indeterminate avagraha. Īhā is the "Is this X or Y?" phase of cognition, where the mind examines the tentative impression and seeks to identify the perceived object more precisely. [S.Si./1/13; Dh. 13/5,5,38/242]

□□□□□□□□□□ | Udayanācārya *(udayanācārya)*

The Naiyāyika philosopher who wrote the Kiraṇāvalī (commentary on Praśastapāda's Padārthadharmasaṃgraha).

□□□□□□ | Udīraṇā *(udīraṇā)*

The premature maturation (udīraṇa) of karma that is not yet due for natural fruition (udaya) — caused by intensification of passions and activities. Like forced ripening of a fruit, udīraṇā brings karma to fruition before its scheduled time. "The time of natural udaya is udaya; the time of forced udaya is udīraṇā — both produce the karmaphala." [Pañ.Saṃ./prā./3/3; Go.K./mū.]

□□□□□□□□ | Uddiṣṭa *(uddiṣṭa)*

Food that has been designated or prepared with a particular monk or group in mind — an udgama-doṣa (origin-defect) in āhāra. Receiving such designated food violates the principle of non-directed giving. → See: āhāra II/defects

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□□□□□ | Upakaraṇa *(upakaraṇa)*

"That by which [a monk] assists [himself/others in practice]." [Dh. 6/1,1,33/236/3] Upakaraṇas for a monk include: piñchī (peacock-feather whisk), kamaṇḍalu (water-vessel), scriptures, and the barest necessities for living and practice. → See: upādhi; saṃyama-upakaraṇa

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□□□□□□ | Upagūhana *(upagūhana)*

One of the six essential qualities of samyag-darśana — concealing (protecting) the defects of fellow right-believers by not exposing them to the wrong-view. This does not mean covering up genuine wrongdoing, but rather protecting the community's reputation in matters that might cause others to lose faith. → See: samyag-darśana/aṅga

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□□□□□ | Upaghāta *(upaghāta)*

"Upaghāta is the defilement of praśasta-jñāna (right knowledge/conduct)." [S.Si./6/10/327/13] Failure to pay proper veneration (vinaya) to knowledge is upaghāta of jñāna.

□□□□□ | Upacāra *(upacāra)*

Secondary attribution — ascribing a property of one thing to another through a figure of speech. "Saying one thing's property belongs to another is upacāra — e.g., calling a ghee-pot 'ghee'." Two types: (1) bhedopacāra (attribution despite difference) and (2) abhedopacāra (attribution due to identification). [S.Sā./tā.vṛ./15; nayasya arthaḥ — from source Part 9]

□□□□□ | Upadeśa *(upadeśa)*

Instruction — especially instruction in the mokṣa-mārga. "Instruction on the path to liberation is the greatest service (upakāra) one can render." [from source Part 9 section]

□□□□□□□□ | Upanayābhāsa *(upanayābhāsa)*

A fallacious upanaya (application member of a syllogism). [Nyā.Dī./3/472]

□□□□□ | Upayoga *(upayoga)*

The specific mode of consciousness (cetanā-pariṇati) by which a jīva is characterised. Upayoga is the defining characteristic of jīva (soul). It is of two types: jñānopayoga (cognitive consciousness) and darśanopayoga (conative/percepetive consciousness), each further divided into auspicious and inauspicious varieties. Ultimately, liberation requires abiding in pure (śuddha) upayoga.

"The upayoga that abides in its own pure nature without any attachment to external objects — that alone is the cause of mokṣa, being intrinsically liberated." [Pr.Sā./tā.pr./66; 99]

[Detailed sub-entry: 7 types of jñānopayoga; 4 types of darśanopayoga; question of whether upayoga is sequential or simultaneous; debate on kramic vs. akramic upayoga]

□□□□ | Upaśama *(upaśama)*

Subsidence — the temporary suppression of karmic activity without actual destruction. Unlike kṣaya (destruction) and kṣayopaśama (partial destruction-partial subsidence), upaśama involves the complete suspension of a karma's operation without eliminating it, so the karma may re-activate later. Upaśama-samyaktva, upaśama-cāritra, etc. are key instances. → See: upaśama/sub-entries; also bhāva/1

□□□□□□□ □□□□ | Upaśānta-kaṣāya *(upaśānta-kaṣāya)*

The 11th guṇasthāna (stage of spiritual development) — in which all cāritra-mohanīya karmas are completely subsumed (not destroyed). A being in this stage has no active passions, but will necessarily fall back. [Pañ.Saṃ./prā./1/24; S.Si./6/46/416/1]

□□□□□□ | Upasarga *(upasarga)*

Trials and afflictions that come to Tīrthaṅkaras — though they endure them in perfect equanimity. → See: tīrthaṅkara/1

□□□□□□ | Upādāna *(upādāna)*

"The actual content of what is meant (vivakṣita vastu)" [Nyā.Vi./vṛ./1/133/486/4] 1. In Jain ontology, upādāna-kāraṇa (material cause) = the thing itself that undergoes transformation; distinguishable from nimitta-kāraṇa (instrumental cause). 2. The term also means "clinging" in Buddhist usage, but in Jain logic primarily refers to the material substrata of causal relations.

Batch 9 of 10

Source Lines 55,646–61,762

First entry area: Karma-Udaya tables — Upayoga

[Note: Batch 9 contains extensive tabular data on karma-udaya (karmic fruition) organised by 14 mārgaṇās (soul-trait indicators). A systematic but condensed rendering follows.]

□□□ — □□□□□□□□ | Udaya — Prarūpaṇā *(udaya-prarūpaṇā)*

Comprehensive tables showing which karmic natures (prakṛtis) are "eligible for udaya" (udaya-yogya) at each guṇasthāna, organised by 14 mārgaṇā-categories.

Summary by mārgaṇā (selected entries)

1. Gati-mārgaṇā: Naraka-gati — udaya-yogya: ~30 prakṛtis; 5 udaya-sthānas. [Go.K./jī.pr./264–303/418–431]

2. Indriya-mārgaṇā: [tabulated by indriya type]. [Go.K./jī.pr./306–308/436–437]

3. Kāya-mārgaṇā: Sthāvara — udaya-yogya = 80 prakṛtis (analogous to ekendriyas). [ibid./306–310/436–441]

5. Veda-mārgaṇā: Strī-veda etc. [ibid./320–321/454–458]

6. Kaṣāya-mārgaṇā: [ibid./322–323/456–461]

7. Jñāna-mārgaṇā: Sūkṣma-sāmparāya — udaya-yogya: ≈60 prakṛtis. [ibid./323–324/462–466]

8. Saṃyama-mārgaṇā: Yathākhyāta — udaya-yogya = 11th guṇasthāna level.

9. Darśana-mārgaṇā: [ibid./324/466–470]

11. Bhavyatva-mārgaṇā: [ibid./328/474]

12. Samyaktva-mārgaṇā: [ibid./328–331/476–481]

14. Āhāraka-mārgaṇā: Āhāraka — udaya-yogya: 122 − 4 (no ānapūrvīs) = 118. Anāhāraka — nirmaṇa-kāyayoga-vat = 86.

□□□□□□□ | Udayāvalī *(udayāvalī)*

→ See: āvalī

□□□□□□ | Udyota *(udyota)*

1. Luminosity — the karmic nature responsible for the body's gentle glow (as opposed to ātapa which produces harsh heat). → See: ātapa; nāma-karma. 2. A commentary title.

□□□□□ □□□□ | Upacāra-abheda *(upacāra-abheda)*

→ See: abheda; upacāra

□□□□ | Upadhi *(upadhi)*

Possessions/accessories of a monk — the minimal equipment permitted by the Jain vinaya. In the niścaya-naya, all external things are "upādhi" (alien adjuncts). In the

practical (apavāda) context, a monk in adverse conditions may carry: a piñchī, a kamaṇḍalu, and scriptural texts. → See: apavāda; saṃyama; parigraha/1

□□□□□□□ □□□□□ | Ubhayasārī-ṛddhi *(ubhayasārī-ṛddhi)*

→ See: ṛddhi/2/4

□□□□□□□□□ | Umāsvāti *(umāsvāti)*

The celebrated Jain philosopher and author of the Tattvārthasūtra (also Tattvārthādhigama), the most authoritative systematic text of Jain philosophy. Umāsvāti is accepted by both Digambara and Śvetāmbara traditions, though attribution details differ. His date is approximately 2nd–4th century CE. Principal works: Tattvārthasūtra (with Svopajñabhāṣya according to Śvetāmbara tradition).

□□□□□□□□ | Ūrjayanta *(ūrjayanta)*

The Girnār mountain (in Jūnāgadh, Saurāṣṭra) — sacred site associated with the liberation (mokṣa) of Tīrthaṅkara Neminatha.

□□□□□□ □□□ | Ūrdhva-loka *(ūrdhva-loka)*

→ See: loka/2

□□□ | Ṛtu *(ṛtu)*

Season — a division of time. → See: gaṇita/1/1/4

□□□□□ | Ṛddhi *(ṛddhi)*

Supernatural powers or attainments. Jain tradition recognises various ṛddhis attained by advanced ascetics — including: (1) tapas-ṛddhi (power through austerity); (2) bala-ṛddhi (physical supernatural strength); (3) ākāśa-gāsī-ṛddhi (power of space-traversal); (4) auṣadhi-ṛddhi (medicinal/healing power); (5) vipul-ṛddhi (great supernatural attainments); and others.

[Source text includes sub-categories, detailed descriptions, and relevant āgamic citations for each type]

Batch 10 of 10

Source Lines 61,763–67,782

First entry area: Ṛddhi — Audārika + Appendices

□□□ | Ṛṣabha *(ṛṣabha)*

1. The first of the seven musical notes (svara). → See: svara. 2. Ṛṣabhadeva — the first Tīrthaṅkara of the present cosmic half-cycle (avasarpiṇī). Also called Ādinātha. Born in Ayodhyā as the son of king Nābhi and queen Marudevī, he was the founder of Jain civilisation, introducing the arts of living (asī, masī, kṛṣi), the social order, and the householder's vows. After long austerities, he attained omniscience (kevalajñāna) and ultimately mokṣa at Kailāsa (Aṣṭāpada). → See: tīrthaṅkara; ādipurāṇa; itihāsa

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□□□□□ | Ṛṣṭi *(ṛṣṭi)*

Supernatural radiance or striking power. → See: ṛddhi

□□□□□ | Ekatva *(ekatva)*

"Satsāmānyāt tu sarvaikyaṃ pṛthag-dravyam..." — From the perspective of existence as a general (sāmānya), all things form a unity; but each substance is distinct. Ekatva thus expresses the unity aspect of the anekānta doctrine. [Āpt.Mī./34]

→ See: ekatva-bhāvanā → See: anuprekṣā

□□□□□□ | Ekabhakta *(ekabhakta)*

1. The practice of eating only once a day — a basic discipline for advanced householders. → See: proṣadhopavāsa/1. 2. A mūla-guṇa (fundamental quality) of a monk.

□□□□□□ | Ekalavya *(ekalavya)*

A student of Ācārya Droṇa, famous in the Mahābhārata. [Pā.Pu./sarga/śloka]

□□□□□□□□□□ □□□ | Ekendriyas *(ekeṃdriya-jīva)*

→ See: indriya/4

□□□□□□□□□□ □□□ | Ekeṃdriya-bheda *(ekeṃdriya-bheda)*

The 42 sub-types of single-sensed beings: earth, water, fire, air, and vegetable — each further divided by paryāpti-status and sub-type. → See: jīva/2

□□□□□□ □□ | Evaṃbhūta-naya *(evaṃbhūta-naya)*

→ See: nay/III/8

□□□□ | Eṣaṇā *(eṣaṇā)*

"What is eṣaṇā?" — The careful, thorough examination (parīkṣā) of food and other necessities for acceptability. A monk must examine his āhāra, pāna (drinking), and upakaraṇa (implements) for various potential defects before accepting them. The 10 eṣaṇā-doṣas are a sub-category within the broader āhāra-doṣa system. [Dh. 13/5,4,26/55/3]

□□□□□ □□□□□□□ | Airāvata-kṣetra *(airāvata-kṣetra)*

The northern counterpart of the Bharata kṣetra in the world-model, situated in the northernmost part of Jambūdvīpa. It mirrors Bharata in its cosmic geography and temporal cycles. [Rā.Vā./3/10/20/181/36]

□□□□□ □□□□ | Airāvata-hāthī *(airāvata-hāthī)*

The celestial elephant Airāvata — associated with Indra's mount; also figures in Jain cosmological accounts. [Ti.P./8/278–284]

□□□□□ □□□ | Audayika-bhāva *(audayika-bhāva)*

→ See: udaya

□□□□□□ | Audārika *(audārika)*

The gross physical body (audārika-śarīra) — the ordinary body of humans and animals. It is composed of the grossest class of material particles. Distinguished from the vaikriyaka (protean body of gods and hell-beings), āhāraka (special body projected by advanced ascetics), taijasa (fiery body), and kārmaṇa (karmic body). → See: nāma-karma; śarīra

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□□□□□□ □□□ | Aupaśamika-bhāva *(aupaśamika-bhāva)*

→ See: upaśama/6

□□□□ | Auṣadhi *(auṣadhi)*

1. Medicine — śuṇṭha (dry ginger), marīca (pepper), pippalī (long pepper) are "auṣadhi" per the Āgama definition. [Āc./2/16; dāna-Bheṣaja] 2. The thirty-two capital cities of the Videha regions — each named Auṣadhī. 3. Auṣadhi-ṛddhi. → See: ṛddhi

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□□□□ □□□□□ | Auṣadhi-ṛddhi *(auṣadhi-ṛddhi)*

→ See: ṛddhi

□□□□ □□□ | Auṣadhi-dāna *(auṣadhi-dāna)*

→ See: dāna

Appendices

Appendix 1: Saṃvat-vicāra (Chronological Reckoning)

The Jain tradition employs multiple calendar systems. Key references given in the source:

1. Vīra-nirvāṇa Saṃvat (VS): The Jain era dating from the nirvāṇa of Mahāvīra (c. 527 BCE or 467 BCE depending on tradition).

2. Vikrama Saṃvat: The Hindu lunar calendar. Relation to Vīra: Vīra NS – 470 = Vikrama Saṃvat.

3. Śālivāhana (Śaka) Saṃvat: Relation to Vīra given in various source formulae.

4. Gupta Saṃvat; 5. Māgha Saṃvat; 6. Īsvī (CE); 7. Hijrī; 8–10: Mutual conversion formulae.

[Pariśiṣṭa 1 of source — detailed tables and verse formulae for converting between systems]

Appendix 2: Mūlasaṃgha-vicāra

Discussion of the Mūlasaṃgha — the principal Digambara monastic lineage. The appendix traces the evolution of the Mūlasaṃgha, its sub-lineages, and controversies about when and how it became fragmented into various gaṇas and śākhās.

Key figures: Puṣpadanta, Bhūtabali (traditional compilers of the Ṣaṭkhaṇḍāgama). Major sub-lineages: Deśīya-gaṇa, Senagaṇa, Balātkāra-gaṇa, Kāṣṭhāsaṃgha.

[Pariśiṣṭa 2 of source]

Appendix 3: Guṇadhara-āmnāya

The lineage (āmnāya) tracing back to Guṇadhara — the traditional compiler of the Kaṣāya-prābhṛta. This appendix provides the guruvāḷī (teacher-lineage) and chronological details.

[Pariśiṣṭa 3 of source]

End of Translation — Batches 2–10 of 10 (Part 1 of the Jainendra Siddhānta Kośa)

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Note: Batch 3 (lines 19,218–25,364) source file was not available in this upload set.